THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"Seek ye first the kingdom of God and his righteousness."*—JESUS CHRIST.

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## THE S. F. "TIMES" CORRESPONDENT ON THE MORMONS.

(*From the Deseret Evening News.*)

Mr George F. Parsons has written a series of letters to the San Francisco *Times*, under the heading of "Among the Mormons," which will doubtless be read with interest by Californians. We do not know how long Mr. Parsons remained here; but we suppose that his stay was brief, and whatever errors have crept into his letters—for they are not entirely free from mistakes—we attribute to that cause. The letters, so far as we have seen, are as correct as could be expected from one coming in, as we imagine Mr. P. did, with but little previous knowledge of Utah and its people, and they speak highly for his industry and the care which he has taken to obtain information. We shall await with interest the remaining portion of his correspondence. If he continues to write as favorably of the affairs and the people of Utah as he has done in the letters which have reached us, we shall be almost surprised. For, however fair a man may be disposed to write about Utah and "the Mormons," he soon becomes aware of the fact that it is unpopular with a certain noisy class, and unless he be a man of considerable moral courage, he is apt to weaken and to shape his utterances to better suit their taste. Already we notice a contemptible little San Francisco sheet contains an article in which an attempt is made to hold Mr. Parsons up to ridicule. The truth he tells does not agree with its depraved taste, and it evinces spleen.

Speaking of Ogden, Mr. P. says:—

"The traveler who enters Utah from the west will meet with little worthy of note until he reaches Ogden, which is some forty miles to the eastward of Promontory Point. Brigham City, it is true, lies to the westward of this town, snugly sheltered at the base of the Wasatch Mountains, but it is by no means so considerable a place as Ogden. On entering it one is reminded of the quiet country towns of the older States, though Ogden is, if possible, even more hushed and somniferous than those abodes of peace and monotony. It boasts one principal thoroughfare, but the streets are laid out with a liberality as regards space, that might be copied with advantage by more pretentious places. The houses are for the most part built of adobie, and the town is situated at the very base of the hills, some of the houses being placed upon a level bench which rises at the rear of the main street. The largest buildings are the Tithing House, the hotel (the only one in the place), kept by Bishop West, and the Tabernacle, where religious services are held. The stores are few in number, and the amount of business done does not appear to be large, though the advent of the railroad has given a stimulus to trade, and is gradually awakening the Mormons to the necessity of action. One thing soon makes itself apparent to the sojourner in this little place, and that is, that Ogden is exceedingly orderly. There

are here regular Mormon policemen; and there is, moreover, a station-house, built on the hill, of rough stone, and looking strong and firm enough. But the police have little to do, and the station-house is seldom tenanted save when some foolish Gentile puts an enemy into his mouth to steal away his brains, and reflects discredit upon the civilization he misrepresents by his drunken vagaries. Bishop West, to whom I have alluded, is a favorable specimen of the leaders of the Mormon Church. He is a quiet, gentlemanly, well-informed man; and though he has not yet learned how to keep a hotel, I have hopes of his improvement in this respect. Perhaps I shall not be recommending him to your lady readers when I state that he has nine wives at the present time, but that is one of the peculiarities of Utah society, and I cannot evade it, even if I were inclined to. * * * *

Outside of the main street the houses are scattered, and generally stand in their own gardens, which, at this season of the year, are fragrant and lovely with the odor and color of peach and apple blossoms. Here may be seen on a pleasant afternoon, the two or three wives of the tradesman or the artisan, seated in the shade of the verandah, nursing their respective babies, and keeping an eye upon the gambols of the multitudinous little ones who roll and tumble about the foliage-covered porch. The fruit grown in these gardens is said to be of a very superior quality, but I was not fortunate enough to be present when it was ripe."

"OGDEN TO SALT LAKE.

"There does not appear to be much good land between Ogden and Salt Lake, when once the Weber Valley is passed. The bottoms there are very rich and fertile, but the river is, as I heard a traveler remark, 'a very mean stream,' and has an ugly habit of spreading itself all over the low lands when the snows melt in the hills. On reaching Farmington, a pretty village some twenty-two miles from Ogden, some choice land appears. Farmington is situated on the slope of the foot hills, and in front of it a considerable tract of good soil stretches away down to the margin of Salt Lake. There are here some substantial houses of stone, which differ from our own style of architecture in that they are made to last. There are some flourishing orchards, pretty gardens, fine springs of delicious water, and pleasant groves of trees, in the neighborhood, and it is altogether a very picturesque and cozy looking place. Passing along the road here, one meets wagons, driven by swarthy country folks, accompanied far more frequently than in Gentile countries, by their wives and children. Nearly all the women in these regions wear sun bonnets of such portentous dimensions, that there is no more chance of seeing the face at the back of them than if one was trying to discern a person's features by looking through the Summit tunnel."

"SALT LAKE CITY.

"Down in the wilds of Arizona, amid a desert region presenting everywhere the marks of ancient volcanic action, where the gigantic cactus rises to a height of sixty feet, and throws out its huge, coarse blossoms, like bleached human heads, at right angles to the fluted columnar shaft, the traveler comes upon an edifice which is so utterly and entirely out of place, and foreign to the surroundings, that he is compelled to recall the childish legends of the Arabian Nights, and to wonder if indeed some whimsical genii has not caught up the building from the midst of a populous city, and planted it in the wilderness in mockery. For the bewildering structure is a temple of no mean pretentions, and, within fifty miles there is no human habitation. Wonderful as this spectacle undoubtedly is, it may well be questioned whether the City of the Saints, the capital of Deseret, is not entitled to rank as the more remarkable creation. It is not at this day that the full force of its interest strikes the observer, for the labors of that extraordinary people who emulate the honey bee in their indefatigable and patient industry, have so far reclaimed the desert all around the place, that its earliest discoverers would fail to recognize it. But twenty years ago, when the first veterans crept slowly through the defiles of the mountains to the eastward, and emerged upon the plain which once formed a portion of the bed of the Great Salt Lake, they had need of

all the fervor and faith that religious fanaticism could supply, to reconcile them to the destiny marked out for them by the leaders of the struggling and harassed Church. Bleak mountains, sterile soil, void of vegetation and of forest growth, met their expectant eyes, and foreshadowed hardship and privation of the most distressing character. But the lot was accepted silently and with submission. The fiat had gone forth, and here, in the only possibly fertile spot for many miles around, the wanderers pitched their tents and established their city.

"Twenty years have passed away, and in the evening of a spring day we are entering Salt Lake City from the westward. On our right hand flows the river Jordan, between low banks, and through level ground. Far away to the westward the great dead lake gleams in the rays of the declining sun, and a broad expanse of flat and barren country lies between the lake and river. On the east bank of the Jordan the city is situated, at an elevation of 4,350 feet above the sea level. At its back the Wasatch Mountains rise to a height of ten thousand feet, and on their summits glitter eternal snows. Winding around a rocky promontory we approach the city. Scattered widely over the plain, its streets and houses mark the landscape with patches of garden, and long lines of pleasant shade trees, amid which the white buildings rise, presenting a most charming and picturesque effect. There may be more beautiful cities than Salt Lake, but there is not one whose beauties are so strongly impressed upon the observer by its contrast with the surrounding desert. The City of the Saints is an oasis—the garden spot in the midst of a howling wilderness—and whatever objections may be made to the Mormon r l g on and the Mormon institutions, there can be but one opinion as to the industry and perseverance that have enabled them to build up this beautiful city. The place is laid out with much judgment and good taste. The streets are more than 128 feet in width, and are bordered on either side with rows of shade trees, while sparkling mountain streams of delicious water ripple through well built stone courses in every thoroughfare. The houses are mostly built of adobie, plastered, though many wooden and some stone edifices, of a substantial character, have been erected of late years. Everywhere throughout the city the eye is refreshed by blooming gardens and umbrageous trees, and this exuberance of foliage, together with the pleasant murmurs of the streams by the roadside, lend an indescribable charm to the scene. The city is said to cover three thousand acres of land, and it is laid out in blocks of ten acres each, each block being divided into lots of one acre and a quarter—just enough for a neat cottage and garden. The trees most commonly met with are the acacias, locust, cottonwoods and alianthus, but outside of Main Street, which is the principal business thoroughfare of the city, one comes upon cozy cottages surrounded with peach and apple blossoms, and nestled in luxuriant rose bushes. The tiny cottages which stand apart from the road here and there, sheltered in nests of deep green foliage, are mostly the residences of wives who have separate establishments—a very common practice here. Some of these cottages are built with much taste, and there is generally about Salt Lake City an English air to be met with in no other town upon this continent, or at least, upon this side of the continent.

"TITHING AND OTHER MATTERS.

"The system of mutual aid, which Christian communities believe in and laud, but seldom practice, is in Utah the rule; and he who should refuse assistance to an impoverished brother, when possessing the means to supply it, would not only be regarded as a recreant to his creed, but would subject himself to severe reprimand from the heads of the Church. Thus it happens that while in Utah there are comparatively few wealthy men, there are none abjectly poor, and the stranger might travel from end to end of the Territory without encountering one man so miserable as to be compelled to sue for alms. The question of the tithes has never, so far as I am aware, raised any ill feeling or complaint among the Mormons, as it has done in other countries. They give cheerfully, and I believe they give

fairly, not endeavoring to overreach their spiritual teachers by cunning evasions or chicanery, but honestly setting apart a full tenth of all their produce for the Church. The secret of this cheerful contribution is, I take it, to be found in the fact that, though the power of the Mormon Church is despotic,[!] the Bishops and Apostles are among the hardest workers in the community, *and they do not grow rich upon their positions.* Nearly all of the Apostles are poor men; men who, though not living exactly from hand to mouth, are nevertheless often put to it to make both ends meet, and to provide for the increasing wants of the large families which their position in the Church almost forces upon them. The tithings are appropriated to their legitimate uses, and the people knowing this, and being moreover in full accord with the dignitaries of the Church, never grudge their share of the tax."

After stating that President Young's policy in providing for the people a commodious place of amusement, and that the "Mormons" display far more taste and discrimination in the matter of amusement than even the intelligent people of San Francisco, which proves that the policy of their leader has had at least the good effects of sharpening their wits and refining their judgments, he says:—

"The Theatre at Salt Lake City is a remarkably fine building. It is, I think, larger than anything of the kind on this coast, and in its interior arrangements it is modeled more after the Drury Lane Theatre in London, than after any American place of amusement. There are three tiers, or circles, above the parquette. The middle circle, or, as they call it, the first circle, is usually reserved for Gentile visitors, though no respectable stranger is refused admission to the parquette, where, as a rule, the Saints sit. The stage is a very fine one. The appointments generally, such as green room, dressing rooms, wardrobes, carpenters' loft, scene rooms, &c., are on a far larger and more convenient scale than the generality of our theatres in this city—always excepting the new California Theatre. Everything is comfortable, complete, and ample in accommodation. The theatre was built by Brigham himself, and he has spent much time and money in perfecting it in every part. The greatest drawback is the absence of gas in the house, and this, of course, detracts much from the general effect of the building at night.

"THE MORMON POLICE.

"The Pacific Railroad brought with it a scum of ruffianism which surged on from one mushroom town to another, along the line, marking its passage by murder, and sowing the seeds of vice and villainy wherever it rested. Bands of these vile wretches sometimes entered the quiet city on the banks of the Jordan, and sought to erect there the gambling hells and whisky shops without which they could scarcely exist. The Mormon police were unaccustomed to dealing with such characters, but they succeeded to a miracle in keeping the peace. There were no riots, there was no shooting. But the ruffians somehow found out that the quiet men who came and talked to them so calmly were not to be trifled with, and they speedily betook themselves to 'fresh fields and pastures new.' I happened to be myself a witness of the way these Mormon policemen conduct themselves under such circumstances. The place was a little way station called Taylor's Mills, some four miles east of Ogden City. A train going to Wasatch had brought up a crowd of men who had been working on the Union Pacific Railroad, and this crowd composed some of the worst roughs I have ever seen. Many of them were half drunk and wholly quarrelsome, and they soon began to talk about 'cleaning out the d—d Mormons,' and were evidently ripe for a row. Presently they commenced quarreling among themselves, and it looked as though a general riot was imminent. At this juncture a plainly dressed young man made his way into the seething vortex of the crowd, and confronting the most quarrelsome rough, a bull-headed, close-cropped scoundrel, with strong indications of the prize fighter about him, quietly told him that no fighting would be allowed there. The man was surrounded, and it would have been easy to fell him with a blow from the rear,

but his coolness daunted the bully, who began to quiet down a little. Soon, however, finding that the policeman was alone, his courage returned, and he began to abuse him, uttering threats about shooting and eyeing the Mormon murderously. The latter repeated his order, and then arose a Babel of yells and threats, in the midst of which I fully expected that the daring policeman would have been trampled under foot, if not shot down and killed outright. He maintained his coolness, however, and in a few minutes, to the amazement of the lookers on, he had succeeded in dispersing the crowd by some occult process beyond my comprehension. Perhaps the power of the police in Utah is fortified by the fact that every Mormon bears arms, and knows how to use them, and that every Mormon is ready, at a moment's notice, to sally forth in defence of his brethren or his Church. Whatever the cause may be, it is however certain that thieves, roughs, and other bad characters, stand very little chance of pursuing their nefarious business successfully in Salt Lake City."

## WEATHER WISDOM.

The theory of the circulation of the atmosphere recognises two grand currents of air, blowing respectively from the equatorial and the polar regions of the earth. Hadley was the propounder of this theory, which has stood the test of all subsequent research and observation. It explains why equatorial winds come from the south-west, and polar winds from the north-east, in the northern hemisphere; why the equatorial come from north-west and the polar from south-east in the southern hemisphere. The polar current, having a region geographically cold, and advancing into warmer latitudes, always feels cold, and is usually dry and heavy; while the equatorial current, having a reverse course, is warm and often moist, and light with vapor. These characteristics of the two primary wind-currents are experienced generally over all the world. In the temperate zones, sometimes called also the zones of variable winds, the polar current at times prevails at the earth's surface, and, at other times, the equatorial, and one or the other may be superposed at any given region. The place of contact, whither these currents flow side by side or one above the other, is not well defined, but is the seat of veering winds and the birthplace of storms. Regarding the north-east and the south-west as the normal winds of the north temperate zones, winds from all intermediate directions are found to bear characteristics more or less common to both normals. The place of contact or intermingling is usually marked by precipitation of rain, hail, fog, or snow, resulting from the cold of the polar current condensing the vapor borne by the equatorial current. The weather features of the polar current are generally high barometer, low thermometer for the season, dryness and clear sky; those of the equatorial are a more frequent low state of the barometer, high theremometer, rain or humidity, and overcast sky. Thus Bacon's sayings—"Every wind has its weather," and "North wind cold, east wind dry, south wind warm and often wet, west wind generally rainy"—have been confirmed by subsequent philosophy. The chief motor of the air is undoubtedly heat, but it is not easy to trace its connection with the changes of wind in regard to direction and force, although a direct estimate of the statical forces which control the dynamical force of the wind is very much needed. Such an estimate in the present state of science is best obtained by means of barometers at places about 100 miles or so apart. Whenever, from any cause, a gradual lightening of the atmosphere occurs over an area of some hundreds or thousands of miles of the earth's surface, shown by barometers there falling gradually, an influx of air must of course take place to restore eqilibrium. Now it is a remarkable fact that the direction of this flow is indicated by the motion of the mercury

in the barometers, and the relation between the wind and the atmospheric pressure is such that the wind comes nearly at right angles (with tendency towards the place of deficiency) to the line joining the place of highest and the place of lowest barometer, the place of least pressure being on the left of the wind's course. This comprehensive law for the winds of the northern hemispheres (left having to be altered to right for the southern) was first proved to be generally applicable to all winds by Dr. Ballot, of Utrecht. The intermingling of polar and tropical winds causes condensation of vapor, and also electrical action. These processes set free sensible heat. On the other hand evaporation renders heat latent, and therefore causes chilliness. Heat thus rendered alternately latent and active is virtually a statical force, and must affect the dynamical condition of the air. Thus the moving force of wind must result from disturbed equilibrium of atmospheric pressure, from evaporation of water, condensation of vapor, electrical action; and besides the direct influence of solar heat, there may be other agents active beyond our earth, as the attraction of the sun, moon, &c., of which, however, nothing definite is known. The polar current when uppermost may produce a chilling effect, and cause the lower and warmer current to part with some of its moisture; and, where the tropical current is thrown into the higher and colder region of the atmosphere there rain must happen. Thunderstorms are always the result of the conflict of two dissimilar currents of air. The contact may take place vertically, horizontally, or more or less so. When it occurs under the former circumstance, the progress of the storm marks very closely the advance of the predominant wind. Under the latter circumstances the battle cannot be charted down, and we are left to conjecture the state of affairs. The presence of the upper current is shown only by the motion and visible features of clouds, most notably so by the cirrus and cirro-cumulus. The necessity for the existence of opposing winds for the occurrence of thunderstorms has been strangely overlooked, although it is recognised even in the Psalms—"He causeth the vapors to ascend from the ends of the earth. He maketh lightnings for the rain, He bringeth the wind out of His treasures." Mr. Glashier, the veteran meteorologist, observed, during a balloon ascent, made in the middle of January, a strong current of air from the south-west over our country, having a depth of nearly one mile. This tropical current continued many days. "The south-westerly current thus observed," says Mr. Glashier, "is of the highest importance, as bearing upon the very high mean temperature we experience during the winter, so much higher than is due to our position on the earth's surface; and it is highly probable that to its fluctuations the variations of our winters are due. . . . . So long as these winds blow we have no frosts or intense colds; but the moment the wind changes during the winter to an easterly, north-easterly, or northerly direction, we have both frost and snow, and more or less intense cold. The south-west winds in their course meet with no obstruction in coming to us, but they blow directly to us and to Norway over the Atlantic; and hence we enjoy a much milder climate during winter than any other lands not similarly situated with regard to such winds."—*Mechanics' Magazine.*

## THE CITY OF THE SAINTS.

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A correspondent of *Collins'* (Omaha) *Advertiser* writes as follows:—

Salt Lake City, April 22, 1869.

Here, at last, in this beautiful, dutiful, faithful City of the Saints—a city of Tabernacles and Temples—a city of rural homes and adobie palaces—a city of fruit orchards and floral gardens—a city of well graded streets and running streams of pure mountain water—a city of peace, plenty and prosperity—a city of "Holiness to the Lord," where

the All-Seeing Eye watches over "Zion's Co-operative Mercantile Institutions"—a city of Israel's children that dwell in harmony by the River of Jordan—a city surrounded by springs of warm and boiling-hot water, and checkered in the distance by crystal lakelets of fresh and great lakes of salt water—a modern Jerusalem: seated on three sides of a hill, and overlooked by the great Wasatch range, whose towering peaks, far above the clouds, glisten their never-melting snows in the sunshine of heaven like sparkling diamonds in a far-off casket. City of the Saints! thrice blessed!—blessed in the locality, blessed in the building, blessed in the government! When the Gentile world can present to the view and inspection of the wandering pilgrim another city half so beautiful, half so peaceable, and half so hospitable, let that Gentile world sing a requiem over its own Sodoms, and never breathe the name of Brigham, unless in awe and reverence for his superior tact, his loftier aspirations, and his nobler skill in all that pertains to health, wealth and unmarred happiness.

We speak the honest views and sentiments of every Gentile pilgrim who has passed over the beautiful and fertile valleys of Utah, when we say that there is not another farming country on earth that is so complete a "garden spot" as this delightful desert, the adopted and industriously cultivated land of the Mormons; and though it possessed many natural advantages when they first entered it, still, by dint of hard bone and sinew labor, by unwearied toil and unheard of privations, by unremitting exertions and unflagging faith, they have, after nearly twenty-two years of constant labor, made the wilderness of Utah now to "blossom like the rose." This they have done, too, at a time when they were persecuted by Christians from afar, and threatened and endangered by savages near. Isolated from the civilized world, surrounded by the red man for a thousand miles in circuit, without any other means of protection than their own small arms of defence, with only the axe, the spade, the hammer and the anvil, as primitive tools to build their homes, with hatred and persecution hurled at them without, and sickness and starvation leering at them within, without friends, without money, without encouragement, but not without faith in the God of their fathers, they struggled on; and now, after all these twenty-two years' suffering, they show to the world its best farming lands, its best fruit-bearing orchards, and the most delightful and best governed city it ever contained, wherein they have erected their tabernacles to serve God under their own vine and fig tree, where none can molest them or make them afraid. Now, we ask, are they not entitled to all honor, all justice, all praise, and an enduring peace for these miraculous works? Certainly, YES. Then, hands off the Mormons! *Let them severely alone.* Let the Gentiles continue to do as the Saints do—simply "mind their own business"—then there will be "Peace on earth and good will to men" forever hereafter.

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If you would not be surprised by death, engage in no action in the doing of which you would be afraid to die. Harbor no inclination which you would be ashamed of, should it be found in your heart when you appear before your Maker; and do all the business of life with that circumspection, and all the duties of religion and morality with that fervor of spirit and willingness of heart, which you would do if you knew that it was the last action in which you were to be engaged in life.

Try for a single day, I beseech you, to preserve yourself in an easy and cheerful frame of mind. Be but for one day, instead of a fire-worshiper of passion, the sun-worshiper of clear self-possession; and compare the day in which you have rooted out the weed of dissatisfaction with that on which you have allowed it to grow up; and you will find your heart open to every good motive, your life strengthened, and your breast armed with a panoply against every trick of fate. Truly, you will wonder at your own improvement.—*Jean Paul Richter.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 3, 1869.

## BAPTISM.

For many centuries the "worldly wise" seem to have been at a loss to understand what mode of baptism was practiced by the Church of Christ in the days of Jesus and His Apostles. This lack of understanding on so vital a point is an evidence of the "falling away," and that the fear of God is taught "by the precept of men." The instruction of the Savior upon this doctrine, recorded by Nephi in the Book of Mormon, is very plain and conclusive: "Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying, Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and shall come forth again out of the water."

After the "falling away," or apostacy from the Church of Christ, when men began to preach for doctrine the commandments of men, was introduced the ceremony of pouring and sprinkling, and upon little children as well, not understanding that little children had committed no sin, having transgressed no law understood by them, and were redeemed by the Savior, who, when upon the earth, took them in His arms and blessed them and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." Also, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Had the wisdom of men been able to comprehend the things of God, they would never have instituted pouring and sprinkling as Scripture modes of baptism, nor the baptism of children at all, until they were old enough to understand the first principles of salvation. They would have perceived that faith and repentance preceded baptism, and that in the Church of Christ children were blessed, not baptized, as the Savior gave pattern.

The Scriptures teach that baptism by immersion was the only mode taught and practiced by the Savior, for it is recorded, "John also was baptizing in Ænon near to Salem, because there was much water." When Jesus was baptized of John in Jordan, that he came up "out of the water." (Mark i, 10.) Also Paul, writing to the Saints at Rome and Colosse, reminded them that they had been buried with Christ in baptism, buried beneath the water. And Peter mentioning the baptism of the earth in the days of Noah, remarked, "The like figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." These passages are so plain that none need err

in relation thereto, and such error is direct evidence that no man comprehendeth the things of God save by the Spirit of God. Had all professed teachers of the Scriptures been sent of Him, they would have understood that to be baptized is to be immersed in water; that that ordinance was instituted and administered for the remission of sins (Acts ii, 38), and is only legal when administered by one having authority to preach the Gospel and administer in the ordinances thereof. They would also have understood that it is properly administered only to those who have arrived at years of accountability, after they believe in God and His Son Jesus Christ, have repented of their sins, and present themselves for baptism; also that it is the third principle of the Gospel, preceding the gift of the Holy Ghost by the laying on of hands. The Lord having restored the Gospel and the accompanying Spirit of Truth, these principles are beyond controversy to those who understand by the power of that Spirit.

G. T.

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DEPARTURE.—Elder Edward L. Butterfield, having been released from his mission, left for Utah on the steamship *Nebraska*, June 23.

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## SPIRITUAL PHOTOGRAPHY.

There is at least one New York photographer who "calls spirits from the vasty deep" for the modest consideration of ten dollars a head. And they come, too, or something comes, very like the popular idea of a ghost. This clever artist takes the portrait of any person who may be desirous to sit, and also gives on the same *carte de visite* the shadowy picture of some deceased friend—husband or wife, parent, lover, or child. Thousands of persons believe, or profess to believe, that these likenesses are obtained by some spiritual force, and their credulity has enabled the "original spiritual photographer" to amass a handsome fortune. On the other hand, it happens that there are a large number of persons who have had spirit photographs taken, but are decidedly not satisfied with the result. They not only consider that in paying the sum of £2 for their effigy in the new style they have paid "too much for their whistle," but they look upon the thing as a regular swindle, and legal proceedings were taken against the person in question, a Mr. William M. Mumler. The charge against him was that by means of what he calls spiritual photographs he had cheated many credulous persons, leading them to believe it possible to photograph the immaterial forms of their departed friends. Mumler was charged, in fact, with obtaining money under false pretences. The case being without precedent in the annals of criminal jurisprudence, has excited extraordinary interest in New York. The trial lasted about ten days, and much of the evidence was of a most remarkable character. Mumler, it would appear, was originally a jeweller's assistant, and took to photography about seven years ago in Boston. His pictures brought him at once into notoriety, though it is only now that proceedings have been taken against him, at the instance of the Mayor of New York. The particular charge on which the spirit photographer was more immediately arrested was this. One of the officials of the corporation was ordered to investigate the business, which he did by assuming a false name, and by getting his photograph taken by Mumler. When the sitting was over the negative was shown to the visitor. A dim, indistinct outline of a ghostly face stared out of one corner of the plate. He was told that represented the spirit of his father-in-law. He, however, failed to recognise the worthy old gentleman, and emphatically declared

that the picture represented neither his father-in-law nor any of his relations, nor yet any person whom he had ever seen or known. Among the witnesses examined for the prosecution were several practical photographers, who stated that pictures similar to those produced by Mumler might be obtained through other agencies than disembodied spirits. The counsel for the defence also brought forward a large number of witnesses, all of whom testified to the genuineness of the spiritual photographs taken for them by Mumler. They swore that they recognised the forms of departed friends —some of whom had been a long time dead—on the same card with their own likenesses. One gentleman even declared that not only himself but his friends distinctly recognized the features of his deceased wife in a photograph taken for him in this way. We find a judge bearing testimony still more astounding. Judge Edmonds, who is known to be one of the most prominent advocates of spiritualism in the States, had two photographs taken by Mumler. The spirit form in the one he thought he could recognise, he said, though not the one in the other. This judge declared his belief that the camara can take a photograph of a spirit. "And I believe also," he went on to say, "that spirits have materiality; not that gross materiality that mortals possess, but still they are material enough to be visible to the human eye." For Judge Edmonds has seen them. "Only a few days since I was in a court at Brooklyn, when a suit against a life assurance company for the amount claimed to be due on a certain policy was being heard. Looking towards that part of the court room occupied by the jury, I saw the spirit of a man whose death was the basis of the suit. The spirit told me the circumstances connected with the death, said that the suit was groundless, that the claimant was not entitled to recover from the company, and further that he, the man whose spirit was speaking, had committed suicide under certain circumstances. I drew a diagram of the place at which his death occurred, and on showing it to the counsel, was told it was exact in every particular." Parenthetically, we may observe, that for our part we should prefer a judge without the very remarkable and peculiar power possessed by Judge Edmonds. The facts and arguments of corporeal beings are, as a rule, more conclusive evidence in a court of justice, we should say, than the manifestations of spirits so-called. Well, the real point at issue is whether spirits can have their photographs taken or not. Another witness examined in the case was Mr. P. T. Barnum, the notorious showman and prince of humbugs, who had bought a number of Mumler's portraits and hung them on the walls of his museum as examples of humbug. Being anxious, he said, to find out how the thing was done, Barnum called on another photographer, and asked him if he could take a spirit photograph, telling him he did not want any humbug about it. The artist said he could do it. The showman was permitted to examine the glass, witnessed the process of pouring over the liquids, and then saw the glass placed in the camera. He could discover nothing unusual; but when the plate was produced it had Barnum's likeness and the shadow of Abraham Lincoln. "I saw the ghost of Lincoln as soon as it was developed in the dark room. I was unconscious of any spiritual presence." Still this 'cute witness was as much in the dark as ever as to the *modus operandi*. But at a subsequent hearing of the case the material side of the question was presented. The counsel for the prosecution succeeded in showing "how ghosts are made." Mr. Bogardus, a practical photographer, said there were many ways of producing these so called spirit photographs. He could produce the picture of an angel hovering over a man's head, or put a pair of horns on his head, without his knowing that anything unusual had been done. Of course it was a trick, and an acute photographer might find it out, but the witness had deceived some good ones. He could take an impression on a sensitive plate, put the plate aside, either in the bath or elsewhere, and afterwards bring it out and take a second picture on it. When the plate is developed both pictures will be developed together. This method, however, sometimes does not call up the

desired spirits. . . .

The evidence was conclusive. But besides it was proved that the ghosts in some of Mumler's pictures, which were exhibited, could not have been in front of the camera at the same time with the sitter, because the lights and shadows of the one were opposed to those of the other. In front of the camera!—of course not; who ever heard of a ghost paying a visit except in the dark? With reference to the alleged likeness of the spirits to deceased friends, it was proved beyond a doubt that persons had been deceived by their imaginations, the same spirit having appeared on different plates, and been recognised as that of different departed ones! The dimness of the portraits aided the deception, and occasionally an extraordinary likeness to some deceased person happened to exist, or to be imagined. Then this Mumler, from his long experience in the business, had become exceedingly expert and successful at it. We have seen several portraits taken by him. They were of the ordinary *carte de visite* size, and there was, in addition to the likeness of the sitter, the shadowy outline of a male or female head, more or less indistinct, or a half-length figure of a female done in the regular white-sheeted apparition style. The pictures were clever enough, and might readily deceive the credulous and unsuspecting—as, indeed, they have done; but now that the trick has been detected, and the swindle publicly exposed, notwithstanding that no verdict against him was obtained, Mr. Mumler is not very likely to dispose of any more spirits at ten dollars per head. That he has managed to carry on so successful a trade in the disembodied for so long only shows that the gullibility of mankind is very great.—*Builder.*

## ORACLES.

Truth in astrology? There may be; probably if there were not nobody would believe it. It is the surface of gold on the spurious coin which makes it possible to pass it; the die in which the coin is made is as good steel as that of the mint; the workmanship is as good, the metal used in making the coin is true metal of its kind, but the coin is bad. Even if the coin were made of the purest gold it is made without authority; the man who makes it is a traitor to the commonwealth, and the man who utters it is a felon. The question is, is any proposed science beneficial to man which obliterates his free agency; which robs our Father of the prerogative of governing this planet and its inhabitants; which claims to be superior to all human institutions, and converts man into a mere automaton? That the planets have influences peculiar to themselves is at least as reasonable to suppose as that we have an individual influence; that, in the midst of the great family of worlds, they act upon each other is reasonable; but that they control my actions is unreasonable. That the light of the planets impinging upon objects may produce effects upon them, or that the light of the moon may possess qualities which that of the sun does not, is very probable; but that that light should have power to cause men to do evil or good is, to say the least, very improbable.

That wonderful effects have been produced by very subtle elements, both upon mind and body, history and experience teach. The oracle of Delphi can be advanced as one among many evidences of the kind in ancient times. The inhalation of nitrous oxide may be advanced as a physical, and the magnetic passes of the "biologist" and mesmerizer, as among the more ethereal elements used in our own day. But in all these cases there is a constant influence exerted in a manner which, if the cause is beyond our reach, the effects never vary. The intoxicating or "inspiring" fumes which made the "oracle" give forth "unintelligible utterances," which were construed into sober sense, or nonsense, as the case might be, by the priests of the oracle, would inspire

any one else who breathed them. Nitrous oxide, or "laughing gas," may cause one to dance, another to sing, and, perhaps, another to pray; but they produce effects which are analogous. As to the "passes" of the mesmerist, they do not produce like effects upon different individuals, but this is only a question of degree; some require a higher intensity of the "magnetic" influence to subdue them; or, the operator himself may be influenced "positively" by the "patient." In these cases there is a similarity of effect produced which is reducible to a law which all may understand—"all men are more or less subject to the same influences."

How is it with regard to planetary influence? Astrologers say "one is susceptible of impressions from the light or influence of Jupiter, another from that of Mars," &c. If there is this influence in the beautiful light of the planet Jupiter, it is reasonable to suppose that all are alike benefited by it. Not so, as the astrologer understands it: the individual who is born under the influence of that planet is the favorite of the "greater fortune," as that planet is called; while the poor creature who happens to be born, perhaps through a protracted labor, too late to get the blessing, may come into existence under the dominion of Saturn, (ominous name!) and, unless Jupiter is in "trine" or "sextile" to "the greater infortune," (Saturn), or Venus, (the next best of the good planets), the "native" (the person born,) will be a poor, miserable, sickly, cowardly drudge throughout all his existence, unless "Saturn is not in his dignities," that is, weak, by reason of his position in the zodiac!

This is all very pretty in theory, but is it true? Strange that mankind should have made observations and recorded their experience as the ancients did, for thousands of years, to try to establish the infallibility of the stars as oracles, and then have failed. No system, which has been the subject of human investigation, has been so thoroughly tested, and has failed so completely. Why was it so well examined? Men *wanted it to be true;* they wanted to raise the veil which hides the future from mortals, to gratify their vanity and to give them power over their fellows.

Who does not know this who is free from the desire that this pseudo-science should be true? for, to him who desires it, it is true. The man who sincerely believes he is under the dominion of Saturn, or Jupiter, or any other being, is controled; he is subject to an influence whose sway is despotic, just in proportion to the intensity of his convictions!

Now, what are the facts? A man believes in astrology, or planchette, or 'intuition,' or magic, or clairvoyance, or mesmerism, or any other "ism"—it is his oracle. He bows before it and it becomes his idol; the more fully he is convinced of the truthfulness or reliability of his idol, the more he will reverence it. Will he seek the true God? No. He will be weaned from any former attachment, when he ceases to drink of "the sincere milk of the word." To him there is no prophet but his prophet; no God but his. He may not have descended to this depth to-day, but it is only a question of time. Who consults any of these oracles to do good? What are the motives which actuate men to seek for information? "I want to be great, to be rich, to know who love me," or, "who hates me," or "who wrongs me." Do any consult them with a view to be more useful members of society; to enable them to become better men and women socially, intellectually, morally? None.

Where, then, is the good of such "sciences falsely so-called?" If you are afraid to go to law unless the planets are propitious, it is because your course is unjust; if you are afraid to marry for the reason that "Venus is not well aspected" in the heavens, it is because you have doubts concerning the Venus you have chosen on earth; if you are afraid to plant to-day, because the configuration of the planets says no, it shows you lack confidence in the Being who causes the plants to grow.

But have the planets no influence on earth? Yes. The stream of light which flows upon this earth from countless myriads of suns, centres of other solar systems, helps to sustain life both in animals and vegetable. The

sun is by no means the only luminary which is engaged in ministering to man, and it is highly probable that the light derived from those planets circulating in this solar system, although only reflected light, may bring with it some of the qualities of the planet from which it is reflected. Perhaps those "hot and dry" and "watery and cold" qualities which the ancients noticed as qualities of certain planets, are really necessary to the perpetuation of this planet. At all events we may be assured of this: He who "made all things well," and pronounced everything "very good," did not create, and certainly would not perpetuate any withering, pernicious influences, such as are ascribed to the rays of light which innocently fall upon the earth from the planets of our solar system.—*Deseret Evening News.*

## SKETCHES FROM THE MODERN HISTORY OF THE JEWS.

(*Jewish Chronicle.*)

The reign of Ferdinand and Isabella in Spain, which has been so much glorified by Prescott, was the period when the most infamous persecutions were practised upon the Jews, of which their checkered and calamitous history makes mention. Isabella was a weakminded and superstitious woman, to whom mankind have generally accorded the praise of great amiability and tenderness of heart. Yet it was at her request, acting under the influence of her bloodthirsty confessor, that Ferdinand made a vow at the commencement of his war of extermination against the Moors, to the effect that, if his arms were crowned with success, he would either banish all the Jews from Spain or compel them to become Christians. Ferdinand was one of the most selfish, unprincipled and crafty despots who ever reigned, and he readily acquiesced in the demand of the queen.

Accordingly, after the Moors had been vanquished by Christian arms; after myriads of them had been slain in propagating the "true faith;" after the survivors had been deprived of homes, property and friends, and driven as exiles to a foreign shore; the pious and grateful conquerors bethought them of their charitable intentions toward the Jews in their dominions, and prepared to execute their purpose against them. To aid in this good work the Inquisition was either established in Spain, or its powers were greatly enlarged, and the Jews were transferred to the jurisdiction and authority of the most cruel and infamous institution which has ever existed out of Pandemonium. It commenced its operations in March, 1492. The special fury of "Holy Tribunal" was directed against the "Enussim," that class of Israelites who had professed, in view of the terrors which surrounded them, to abjure their faith and become Christians. Even these converts received no credit for sincerity. If they did adopt it, their condition was little better; for they then became the objects of suspicion, and were punished for being such. It is recorded that, during the persecutions which followed, ten thousand Jews were burned alive, seventeen thousand were compelled to do penance, and minor penalties were inflicted on many others.

[TO BE CONTINUED.]

EDUCATION.—The responsibility of educating your children is one you cannot escape. It is a task imposed on you by Divine Providence, and you may look to Him with confidence for guidance and aid. In short, you must educate your child, whether you choose it or not; for every action, every word and look, the very tone of your voice, and the round of ordinary daily events, which form the moral atmosphere in which he breathes, will influence him far more than the occasional lessons which he receives, however excellent.

## CHINESE RIVER HOUSES.

Approaching the river, we go on board of a boat, which is rowed by a woman and a girl. We have ducks and chickens for fellow-passengers, walking about, and a rooster clapping his wings and crowing on the roof over our heads—a boat, which is the only home these women have; where they eat, sleep and work; in which children are born; which is their home from the cradle to the grave. We go up the river through a great fleet of boats; such curious craft that we may as well give up attempting to describe them. A great many are called "flower boats." They are hotels, which we can hire if we wish to give a dinner to our friends. The Chinese have no parlors or drawing-rooms in their houses, and when they entertain their friends they hire one of these craft and have a dinner. Here is one boat with a party in full swing. A puff of wind brings the fragrance of the dinner, cooking at the bow—they are to have onions and roast chicken, and probably forty or fifty other dishes. Looking in at the windows as we glide past, we see the company, behold the fittings up of the boat, the walls in vermillion and gold, astral lamps overhead, the party in the centre of the cabin, and half a dozen "flower-girls" around them; not that the girls have flowers to sell, but they are hired as ornaments—are quite good-looking, have their hair done up in the primest jug-handle style, and their cheeks bright with rouge. The Chinese are fond of music (music that is sweet and melodious to their ears, would make us stuff cotton into our own); two girls with instruments somewhat like guitars; a man with a one-stringed fiddle; another with a kettle-drum; a boy with a gong—that is the band! This is a genteel party, and they eat, drink tea, play cards, tell stories, listen to the music, and so enjoy themselves till far in the night. The gentleman pays the boatman for the use of the boat, and has no trouble the next morning in clearing up the parlors and drawing room.—*Ex.*

## SUMMARY OF NEWS.

THE CYCLONE AT CALCUTTA.—The outer circle of a cyclone was experienced at Calcutta on the 16th of May.

Advices from Lima, *via* New York, confirm the fact of Peru having granted belligerent rights to the Cuban insurgents.

"Co-operation is the most important of all the subjects connected with the welfare of the working classes."—*Lord Brougham.*

Wisconsin challenges Tom Thumb for the "championship," by presenting a youth of 13, weighing 18 lb., and but 29½ inches high.

General Lee, whilst walking near Fredericksburg, recently, had flowers strewn in his path by a party of fifty little girls.

Directly the Great Eastern returns to England she will take fresh cable on board and start for India, to lay a line between Bombay and Suez.

A New York paper states that Mr. Peabody is flooded with requests from begging-letter writers for sums varying from $10 to $10,000. It is said that he received about 300 letters of this kind every day.

A journal published in the Haute Loire announces a miracle: The mother of an infant three years old demanded the bishop of those parts to bless her child and give him grace to walk; the bishop consented, and the child walked alone the very next day.

WASHINGTON, June 23.—The Supreme Court at Georgia has decided that the intermarriage of whites and negroes is illegal, null, and void, and that the Legislature cannot rightly define the social status of citizens.

PHILADELPHIA, June 22.—Six other members of the Cuban insurgent junta were arrested in New York last night. The recruiting station has been broken up, Government being determined to put a stop to the violations of the neutrality laws.

Sir Daniel Gooch, chairman of the Telegraph Construction and Maintenance Company, telegraphs the following:—"Great Eastern, June, 23: Distance run from Brest, 294 knots; cable paid out, 310 knots. Electrical condition perfect."

The following telegram has been received from the steamer Cory:—

"ST. PIERRE, June 23.

"Arrived here to-day; all well. Will leave this evening to proceed with work of laying St. Pierre shore end."

Manifestations are now in course of preparation throughout all the Danish kingdom in favour of the Scandinavian union; and on the occasion of the approaching marriage of the hereditary prince, son of Christian IX., with the Princess Louise, the only daughter of Charles XV., King of Sweden and Norway, will be held a congress of Scandinavian artists, the first seen.

A new description of lava is being thrown from the crater of Vesuvius since the last eruption, consisting of a beautiful mass of crystalised salt, so clear and brilliant as to resemble diamonds. This beautiful phenomenon has hitherto been unknown in volcanic natural history. The scientific bodies are occupied in investigating the cause and composition of the crystals.

It is stated that the sum agreed upon between the Government and the British and Irish Magnetic Telegraph Company for the acquisition of the company's undertaking is £1,243,526, being 20 years' purchase of the net annual profits, taking these at £62,176 for the period ending 30th June, 1868.

The General Post-office is prosecuting the inquiry which we are assured will lead to the issue of the halfpenny stamp for newspapers and circulars. Mr. Edmund Yates, after completing his investigation in the provinces, has been lately engaged for the post office in a metropolitan inquiry.—*Echo.*

The *Times* says the accounts from the Hungarian districts are reported to be very encouraging, although in some parts rain has been wanted. The reports from the large corn producing districts in Styria and Lower Austria are also stated to be very satisfactory as regards the approaching harvest, the expectation being that it will equal that of last year, which was unprecedented.

Experiments are being made in Belgium with a *mitrailleuse* invented by M. Montigny. It is a machine composed of 37 tubes. Two artillerymen are enough to manœvre it. In three minutes the *mitrailleuse* fired 370 shots, of which 278 hit the target, 52 missed, and 40 missed fire.

NEW AMERICAN POSTAGE STAMPS.—The new United States postage stamps are of ten different values, viz., 1, 2, 3, 6, 10, 12, 15, 24, 30 and 90 cents each. Three of them have respectively the heads of Franklin, Washington, and Lincoln; two have the American shield and eagle; three more have respectively a postboy on horseback, a locomotive on track, and a steamer in mid-ocean. The other two are pictures of the landing of Columbus, and of the committee who signed the "Declaration of Independence." The heads in this last are very diminutive, but good portraits.

A correspondent of the *Times* says—The Atlantic cable of 1865 has once been broken maliciously in two places, about 20 miles apart and some 40 distant from the Newfoundland shore. It was done at the height of the Fenian troubles, and when a rumor was spread in America that there had been a rising in Ireland. One evening a vessel was seen in the offing, hovering about, and then stood to sea, and was not again seen. That night the cable was broken in two places. It could not have been an accident, for it was broken in 150 fathoms water, and at such a distance from shore that no vessel could have anchored had she desired. All doubts were set at rest, however, when the cable was raised and mended, when the marks of the grapnel upon it were found distinct in many places, cutting the hemp in all directions, and the line had evidently withstood some desperate tugs before it parted.